CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

The first anniversary of the British and Foreign Unitarian Association was held at Tinsbury Chapel, on Wednesday the 17th, and Thursday the 18th of May. The contemplated union of the "Unitarian Society for the Promotion of Christian Knowledge and the Practice of Virtue by the Distribution of Books," with this Association, was happily effected. After some discussion on the propriety of establishing a periodical publication under the sanction and management of the Association, the Committee were instructed to direct their attention to the consideration of the question. When the business of the meeting was concluded, a large and highly respectable congregation assembled in the Chapel, and a Sermon was delivered by Rev. Dr Carpenter, of Bristol, in furtherance of the great objects of the Association. Public worship and preaching were again attended on the following day. Many interesting addresses were made by different members of the Association. Mr Fox, the Foreign Secretary, thus speaks of the American Unitarian Association. "We sprang into existence together, together may we go on with the noble emulation of excelling in love and good works, until the Unitarians of the two countries which are at the head of nations, from their liberal policy and enjoyment of freedom, become the agents of effecting the most important reformation, and are made the instruments, under a gracious Providence, of accomplishing the prophecy, 'that there shall be one Lord, and his name one in all the earth.' To this our efforts are directed, not merely to support theological opinions, but right principles and right feelings; to do whatever will advance the happiness of mankind; to make men regard each other with warmer and better emotions than they have been accustomed to do. Success must attend us in such a work. It is the work of Providence, and rapidly may it advance—until man, no longer bewildered in mystery, awed by anathemas, or trampled upon by despotism, shall have a bending knee for One Being only, and the warm wishes of a brother's heart, and the ready aid of a brother's hand for all his fellow creatures of the human race." The India mission was also earnestly advocated. Like the American, the British Association has been chiefly employed the past year in preparatory labors, and seems not yet to have gone into extensive operation.

The seventeenth annual general meeting of the *Christian Tract Society* took place on the 19th of April.

The Annual Association of the Unitarian General Baptist Churches was held on the 25th of April.

THE BASQUE LANGUAGE. An important version of the Holy Scriptures, is now, at this moment, printing at Bayonne; the Gospel of St Matthew has already appeared, entitled Jesus Christoren Evangelio Suindua, S. Mathiuren arabera. *Itçulia escuarara Lapurdico Lenguayaz.* 1826. Price 2f. 50c.

A unique copy of this ancient version of the Gospel in the Basque dialect, was discovered in the University Library at Cambridge, England, but the name of the translator is not known, nor when, or where this *editio princeps* was printed; however, it was transmitted to Paris, and the Bible Society undertook to reprint it. The Basque is spoken by a very considerable portion of the population in the South West of France, who understand no other language; to them, therefore, the French Scriptures are a sealed book.—The part which has been published, is much sought for, and eagerly read by this interesting people, notwithstanding the circular letter of the Bishop of Bayonne, prohibiting the use of this version. The history of the Basques is interesting and little known. They are descendants from the Phenicians, who at a very early period visited the Pyrenees, for the purpose of working their rich mines, and traces of these excavations still remain. Under the name of the *Cantabri*, they were the last to acknowledge the Roman power; and when they yielded, their submission was only nominal, for they still preserved their laws and language unimpaired. The greater number of the Basques live on the western side of the Pyrenees, subject to Spain, and inhabit the provinces of Navarre, Alcava, Biscaya and Guipuscoa. The French Basques occupy a little territory along the eastern side of these mountains, divided into three districts, Basse-Navarre, Soule and Labour. Their language was originally Phenician, but it is not easy to determine what variations it has undergone. The celebrated Prussian, Mr de Humboldt, resided for some time among them in the year 1795, for the sole purpose of learning their language.

LYONS. A great part of the inhabitants of the village of Marcy, in the department of the Rhone, have renounced the Roman Catholic Religion, and embraced Protestantism. In addition to this, a considerable number of the most respectable class in the city of Lyons, have gone over to the reformed faith.

ROUEN. Thirty of the most respectable inhabitants of Rouen in consequence of the intolerant pastoral letter of their Archbishop, have left the Roman Catholic Church and became protestants. The Archbishop, among other equally intolerant regulations, directs that all parents delaying the baptism of their children beyond eight days, shall *ipso facto*, be excommunicated.

JESUITS. A late English publication states, that the number of Jesuits in the United Kingdom is more than forty thousand. They have two large establishments for education, containing upwards of four hundred pupils at fifty guineas each, who are supposed to be maintained at an expense of about twenty guineas each. The residue goes to increase the funds of the order, already very considerable.

DOMESTIC.

SPECIAL CONVENTION OF PENNSYLVANIA.—The Right Reverend Bishop WHITE, finding himself unable, from his advanced age and his parochial engagements, to attend to the annually increasing calls upon him for Episcopal services in various and distant parts of his extensive diocese, has issued a circular letter to the different parishes, calling a special convention, to assemble in St Peter's Church in Philadelphia, on Wednesday the 25th of October next, for the purpose of considering the expediency of electing an Assistant Bishop.

BIBLICAL CRITICISM.

Collossians 1st, 16, 17. "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether *they* be *thrones* or *dominions* or *principalities* or powers; all things were created by him and for him, and he is before all things, and by him all things consist."

This passage is cited by some Christians to prove that their master was the Creator and Preserver of the Universe. But before we admit such a position it ought to be fairly tested. No resemblance of words is alone adequate to support the opinion that what is here said of Christ is precisely that which is affirmed of Jehovah in the Scriptures of the Old Testament. A candid man must needs doubt the Trinitarian assertion on the first glance at the context. In the verse preceding those just quoted, Christ is styled "the first-born of *every creature*." And is it to the everlasting Creator that such an appellation belongs? In the verse following these, it is said of Christ that he is "the first-born from *the dead*." But was Jehovah ever numbered with the dead? Have the gates of the grave ever closed on the self-existent Being? Consider however that it is of one who *tasted death*, that all which is included in the sixteenth and seventeenth verses, is declared. And are we not justified in the belief that whatever be meant by the words, "by him were all things created," they cannot be consistently interpreted as denoting the original formation of the Universe, when we find these words to relate to one who is the first-born of every creature, the first-born from the dead?

How much is included in the term "all things," is decided by the text itself, "whether *they* be *thrones* or *dominions*, &c. The extension of the term to make it comprehend the whole universe of existing things, is therefore inadmissible. Exactly the same limitation occurs in verse 20th, "And by him to reconcile *all things* to himself, whether they be *things in earth* or *things in heaven*." It is plain that "all things" here, comprehends only *such a part* of the whole as needed to be, or might be *reconciled* to God. A similar use of a general or universal term is found in the next chapter, where it is said of the Gospel, that it was preached "to *every creature under heaven*."—Now the *only* creature to whom it *is* preached is man, among the countless varieties of created things. We are compelled by the nature of the case here to qualify the language of the sacred writer. So are we in the verses under discussion. Thrones, dominions, and principalities, are words designating *particular things*, and therefore of those particular things we must regard the text as speaking, and *not* of all things universally. What then is the import of these words? They manifestly denote "those who sit on thrones," "those who exercise dominion, &c." Thus civil rules are denominated in Titus iii. 1, "principalities and powers." Paul exhorts the Ephesians to put on the whole armor of God—and adds, "for we wrestle not against flesh and blood, but against *principalities*, against *powers*, against the *rulers* of the darkness of this world, against spiritual wickedness in *high places*." Of Christ it is written, "having spoiled principalities and powers, he made a shew of them openly, triumphing over them." And again, the Apostle declares to the Romans, I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, "shall be able to separate us from the love of God. These are examples of the use of these terms in the New Testament. To ascertain what sense to attach to them in the passage under consideration, we may examine the preceding verses. Paul has just spoken of Christians as "delivered from the power of darkness, and translated into the *kingdom* of God's dear Son." It is to power, authority, and pre-eminence in *that kingdom*, that the words "thrones, &c." probably relate. And the "creation" intended is not the *natural* creation, but a *moral* one;—that effected by the Christian dispensation. The whole passage is designed to express the *supremacy* of Christ, in that *kingdom* of which he is the *founder* and *head*. However eminent the subjects of his kingdom they are *subjects* still; "those who sit on thrones, those who exercise dominion, those who administer governments, and those who have power." For he is the first born of the whole new creation, to him all things in the Christian world owe their origin, "all were created through him and for him;" and "he is before all,"—first in dignity, office, and character; and "by him all consist," that is, are supported and kept in being through their relation to him.—And he is the head of the body, the church, who is the *beginning*; the first born from the dead; that in all things he might have the *pre-eminence*; for it *pleased* the Father, that in him should all fulness dwell. The same general sentiment is expressed in the 2d chapter, "Ye are complete in him, who is the *head* of all principality and power." We find it also in Ephesians, 1st chapter, "When he raised him from the dead and set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and *hath put all things under his feet*, and gave him to be *head over all things* to the church, which is his body, *the fulness of him that filleth all in all*."

Similar ideas are conveyed elsewhere, under the figure of a building, of which Christ is the corner-stone, and of a human body, whose members have all relation to a common head.

But what authority have we for considering the creation spoken of in these texts, as a moral one? The authority of the Apostle who himself styles the change effected by Christianity a *new creation*, and tells us that we are "God's workmanship, *created* in, or through Christ Jesus unto good works." A similar use of language is common in the Old Testament. "I create Jerusalem, a rejoicing and her people a joy." "I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people." "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, let righteousness spring up together, I the Lord have created it." These passages relate to the restoration of the Jews to a happier political and moral state. We surely do not depart far from Scripture analogy in our interpretation of the term "*create*," as applied to that recovery which restored life and hope to a world.

Should the signification attached to the words, "thrones, &c." be distrusted, it is confirmed again by the known customs of Jewish speech. For by these and such like titles, the Rabbis were distinguished,—probably as an indication of that dominion and authority which they acquired by their learning. Nor are the scripture appellations applied to christians extremely unlike. They are styled a *royal* priesthood, *kings* and priests unto God, children of light, lights of the world, salt of the earth, &c.

If it be objected still that "all things were created by him," must include more than we admit; we answer again that not we but the apostle has himself limited the phrase. The natural creation is never thus spoken of. The sacred writers do not say, "God created all things, whether they be *thrones* or *dominions* or *principalities*," but "God, made heaven, and earth, and the sea, and all that in them is."

Those who interpret this passage of the natural creation, do so without considering the context, and the peculiar language of the passage itself, both of which equally oblige us to give a different rendering.

ORIGINAL COMMUNICATION.

TESTIMONY OF JOSEPHUS.

Flavius Josephus was a Jew of high extraction. His father descended from the priests, and his mother was of royal blood. He was born in the thirty seventh year of the christian era, so that the interval between the alleged crucifixion of Christ and the birth of Josephus did not exceed five years. In the fifty sixth year of his age Josephus completed his Antiquities in twenty Books. In the twentieth book, ninth chapter, first section of his Antiquities, is this clause: "So he," referring to Ananus, "assembled the sanhedrim of judges, and brought before them the brother of Jesus who was called Christ, whose name was James, and some others." Now the account Josephus gives of the death of this James, is different from that given by other writers.—This circumstance has occasioned doubts respecting the genuineness of the passage.

In the eighteenth book, third chapter, third section of his Antiquities, are the following words: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first, did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold, these and ten thousand other wonderful things concerning him. And the tribe of christians, so named from him, are not extinct at this day." The similarity of style between this section and the other writings of Josephus, the passage being found in all the copies of his Antiquities now extant, and its having been referred to as early as the fourth century, are arguments adduced in support of its genuineness.

There are reasons, however, for believing it not to have been in the original copy. The arguments that writers have urged to prove that it is an interpolation, are the following, The passage in question was neither quoted nor referred to by christian writers during the first three centuries. It was wanting in some of the copies as late as the ninth century. The paragraph concerning Jesus interrupts the narration. It is unsuitable to the general character of Josephus. And, were he the author of this paragraph, it would be reasonable to expect in him frequent mention of Christ's miracles.* On this side of the question, the weight of evidence appears to preponderate, and to justify the conclusion that the passage is *spurious*. Be this, however, as it may, it is believed that the truth of either supposition in no degree invalidates the evidence in support of the christian religion.

Had Josephus given a full and faithful account of Christ and his followers it doubtless would have been detrimental to his interest.—He would have been instrumental in diffusing knowledge of a religion which he did not wish to promulgate, but chose rather to throw obstacles in its way. Besides, he would have rendered himself unpopular, and drawn on him the odium and invectives of his friends and of the principal men of his nation. This sacrifice was too great for his ambition. A false account would prove derogatory to his character and expose him to the charge of duplicity. Exclusion of it from his history was his only course; and his silence is, therefore, perfectly consistent with the reality of the miracles and the truth of christianity; but not with their falsehood. For had he known them to be nothing more than a piece of imposition, the inveterate hatred of the Jews towards this new sect which was springing up among them, would have prompted him to expose the cheat, which, as it would raise him in the estimation of infidels, must have been highly gratifying to his pride. This sect we know exists at the present day, and we have satisfactory proof that it existed prior to the period in which Josephus flourished and as he does not give a different account of its origin, with the highest degree of moral certainty we may infer that the history we have of it is true.

Christianity was worthy the notice of the Jewish historian, and must have come to his knowledge, and for these reasons his treatment of it carries the appearance of *design*.—If, however, the writings of Josephus afford no direct testimony, it has been urged that there are coincidences which appear undesigned between his writings and passages in the New Testament, to account for which, without admitting the truth of the gospel history, is a task of no small difficulty if not impossible.

The objection which arises from *omission* appears to be without much reason. It is no uncommon thing for one historian to mention events that are not noticed by others, who include in their history the period in which these events happened. Tacitus, who wrote about twenty years later than Josephus, speaks of the christians, and of the persecution they suffered, as do a succession of writers likewise from the introduction of the new system down to the present time. And if one of the enemies to christianity designedly withholds his testimony, especially when he could not do otherwise without prejudice to himself, without forfeiting his favor with men of high authority, and giving offence to his own nation, and when if the alleged miracles were mere trick, and the pretended messiah an impostor, he would gladly have seized the opportunity of detecting the fraud, christianity, instead of being rendered more liable to objection, is yet more firmly established.

The conclusion then, is that the passage referred to in Josephus is probably an interpolation, that his silence respecting Christ and his followers was *designed*, and that instead of an objection, it is an argument in favor of christianity.

* Lardner's Jewish Testimonies.

SELECTION.

The following are extracted from 'Helon's Pilgrimage to Jerusalem.'—

The writer relates the progress of a large group of pilgrims to Jerusalem, and takes occasion to introduce a very pleasing and significant circumstance:

"In every town and village to which they came, they were received with shouts of joy. Before the doors of the houses stood tables with dates, honey, and bread. New crowds of persons, dressed in their holiday attire, were waiting at the junction of the roads, in the fields, and at the entrance of the towns, and joined themselves to the long procession. Here and there before the houses, in the fields, or in the vineyards, stood an unclean person, or a woman, or a child, who had been compelled to remain at home, and who replied with tears to the salutation of the passing multitude. It seemed as if the people carried all joy with them from the country to Jerusalem, and only sorrow was left for those who remained behind. Before a house in Bethshur, stood a fine boy of ten years old. Tears streamed from his large dark eyes, and the open features of his noble countenance had an expression of profound grief. His mother was endeavouring to comfort him, and to lead him back into the court, assuring him that his father would take him the next time. But the boy listened neither to her consolations nor her promises, and continued to exclaim, 'O father, father, let me go to the temple! I know all the psalms by heart.' He stretched out his arms to the passers-by in earnest entreaty, and happening to see among them a man of the neighborhood whom he knew, he flew to him, and clinging to his girdle and upper garment, besought him with tears, to take him with him, till the man, moved by his earnestness, asked his mother to allow him to go, promising to take care of him till he should find out his father.

"'And this,' said Helon, 'is the object of children's longing in Israel; so early does the desire of keeping the festival display itself!' Brought up in Palestine, he felt it would have been with him exactly as with the child."

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"Although our travellers were not admitted into the refectory of the Essenes, they were not alone. They found a multitude of sick persons assembled, who had come in hope of relief from the secret wisdom of the Essenes. They performed their cures [this sect performed, &c.] by means of mysterious formularies, and recipes carefully preserved in their ancient books. These books had come to them in times of venerable antiquity from remote regions of the east, and were carefully studied by them, especially on the sabbath, which they held even more sacred than the other Jews. Their cures were wrought chiefly by enforcing temperance, self-command, and the dominion of the soul over the body; and with these means they performed wonders. The simplicity of their lives preserved their health to extreme old age, and not a few boasted that the spirit of prophecy had been awakened in them."

"When Selumiel and Elisama had laid themselves down after the frugal repast, to rest beneath the palms, Helon went about to examine the whole arrangement and economy of this establishment. He would gladly have entered into conversation with some of the Essenes, but no one addressed him, and the determined taciturnity of their looks, and the profound stillness which reigned around these cottages, deterred him from making the attempt. He silently followed an aged man, who with his staff was making his round through the fields, when about noon every one was already again at his labour, and who seemed to be superintending their operations. The bending of men, the prostration of the youths, as he approached them, shewed to Helon that reverence for age was here inculcated and practised as a part of the duties of religion. Every thing here was done by command; no man followed a will of his own; indeed the will itself appeared to be social, not individual; one thing only was excepted—beneficence. If those who were in need were not his own kindred, every one might assist and relieve them without asking permission or waiting for a command. The fields were covered with luxuriant crops, but the cultivators themselves were spare and pale."

"Selumiel and Elisama had rested themselves, the heat of the mid-day was past, and there was no more to be discovered in a day than in an hour respecting the Essenes. The simple exterior of their habits and customs was easily seen. To learn any part of their secrets, it was necessary to listen in silence for years together. Our travellers therefore broke up immediately after the mid-day, and continued their tedious way through the desert to Jericho. Selumiel had requested his friend the Essene to be their guide, as the road was intricate even to those who had frequently travelled it. The Essene, at home amidst these solitudes, readily complied, and led them through ravines, amidst precipices, through sandy plains destitute of vegetation, and over naked hills. Always alert and ready to assist, he went before them, gave them his hand in different parts of the way, supported the elder men in the steeper ascents, and answered every question that was addressed to him, but so briefly that he seemed to weigh every word, and to be in perpetual apprehension of allowing one that was superfluous to escape his lips."

"In answer to the question of Elisama, whence the name of Essene was derived, he informed them that it was Persian, and denoted the resemblance of their life to that of bees."

Not less attractive are the pictures of a harvest scene, and of the feast of winnowing:

"Troops of reapers were on their way to the harvest, and the sound of the sickle, the song of the laborer, and the rolling of the threshing wain, resounded through the air. While rows of the reapers were busy in cutting down the grain, others were binding up the sheaves, tying the stalks not far from the ears. Here a corner of the field was left for the poor: there a field already reaped was affording them a gleaning. Some were carrying their sheaves to the threshing-floor, others were loading them on wagons to convey them thither. They passed one of these threshing floors: it was an open place in the fields, where the soil had been made hard and smooth by stamping; the width was on an average from thirty to forty paces, and oxen, unmuzzled, according to the law, were treading out the grain. In another, which belonged to a rich man, a servant sat upon the threshing wain, guiding the beasts who dragged this machine, with its iron-shod wheels, over the sheaves, while another following behind, shook up the straw with a fork."

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"Close to the gate [of Lydda] was a large house, where men in festal attire were going in and out, and the open gate seemed to invite the presence of the stranger. 'Let us turn in hither,' said Elisama; 'hospitality never fails among those who are celebrating a feast.'

"The master of the house came to the outer court to receive them, and conducting them to the house, bade them welcome to feast of the winnowing which he was celebrating. As the threshing floor where this feast was usually held was very near his house, he was accustomed to transfer it thither. He led them in-

to the inner court, where his guests were assembled; the slaves untied the latchets of their sandals, and washed their feet. Elisama was much fatigued and enjoyed repose; but he was not allowed to enjoy it long, for they were speedily called to the meal. A great abundance of dishes was placed upon the table, the servants were treated as the chief persons, and milk, honey, wine, fruit, cheese, rice, and flesh, were so plentifully supplied, that they could not be consumed, though the appetite of the guests was keen."

CHRISTIAN REGISTER.

SATURDAY, AUGUST 12, 1826.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars from the Ladies of the Rev. Dr Kendall's Society in Plymouth, Mass. to constitute him a Life Member of the Association.

When we published the "Order of Exercises," at the late dedication in Danvers, we regretted being unable to speak of the Society and the interesting services of that day, from personal knowledge. It is with great pleasure we have received the subjoined account from a correspondent, and we insert it with the heartiest wishes that the prosperity of the society in Danvers may be long continued and very greatly increased.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

As your readers are undoubtedly interested in all that concerns the progress or the prospects of liberal Christianity, I would beg leave to inform you that the society of Unitarian Christians lately incorporated in Danvers are in the most flourishing condition. They have erected and now worship in a beautiful church, situated on an elevated spot, over-looking the town, its location is central, and at the same time retired and safe from interruption. It was recently dedicated by appropriate solemnities, to the worship of Almighty God. The occasion brought together a large concourse of respectable citizens from Salem and the adjoining towns. Mr Brazer, of Salem, preached an appropriate, powerful, and eloquent sermon. It was just such a discourse as the circumstances of the time and place required. It discussed, and demonstrated, and placed beyond refutation, those great principles of the *duty* and the *right* of free religious inquiry, which claim the countenance and support *not only of every Unitarian*, but of *every protestant Christian*. The public require that such sermons should be preached, and that their influence should be extended as far at it can possibly be made to reach.—Soon after the dedication the pews were sold at advanced prices, by public auction, and this interesting and new society is now placed upon firm ground, and will no doubt be and become a reinforcement to the swelling ranks of the friends and assertors of christian truth and religious liberty.

PARAGRAPHS.

AUTODOXY. The minds of many scrupulous and honest christians have been sadly at a stand to determine whether it were justifiable to use the term orthodox, or the right faith, to characterise those whose religious opinions they confidently believe to be erroneous, and they have not felt at liberty to use the term ironically. Such persons have gained a grateful relief to their consciences by the substitution of a new term, namely, *autodoxy*, or one's own faith, which may be innocently used by any, and by all.

THEOLOGICAL STUDENTS. If the christian ministry is doomed to include those who are religious only so far as the loaves and fishes of office are concerned, let them remember that decency requires that they exhibit, at least, the external signs of piety. A profane theological student or a gay minister, appears contemptible even in the estimation of a man of the world. To a serious person, they seem anomilies, and the heart sickens at such intrusion into the sacred office. But society has a right to demand of every professional man that he shall *be* what he *seems*. It is an evidence of a weak mind to assume, for convenience, a part; to act a hypocrite. Let the theological profession be exempt from pretenders. Sincerity should be shown here, if any where.

PRIDE OF LEARNING. Before honor is humility, said the wise king of Israel. Smartness of intellectual powers is apt to inspire pride or vanity, but true greatness, and extensive learning, render the happy possessor modest. The higher one has ascended the hill of knowledge, the more extensive is the horizon, and the greater the number of objects in the perspective, with which he is not familiar.

PARTY NAMES. Very few religious sects or even political parties, give themselves the appellations by which they are commonly known. It is their opponents who fasten upon them distinctive names. The Quakers and Methodists were thus called in contempt and derision. It is the part of wisdom to make honorable what was intended as a reproach. The sects mentioned have, by their exemplariness and piety, made the contemptuous designation respectable. It is of little consequence by what names we are called. It depends on ourselves whether a good name shall be rendered disreputable, or a bad name be made honorable.

POSTHUMOUS BENEVOLENCE. Instances have not been rare of persons of wealth, who hoarded their substance in despite of the claims of benevolence and of society, bequeathing to various objects portions of their riches. Religion and charity, though rebuffed during the life of Dives, are permitted to look forward with anticipation of being among the heirs at law, on his decease. Why is this? Let the rich man distribute with his own hand; let him enjoy the virtuous, not vain, gratification of seeing the fruits of his liberality in the improvement of society, and the happiness of his relatives; let him live in the affections of his kindred;—and not in their expectations; let his money, as well as himself, go about doing good.

UNJUST CENSURE. There is no denomination that are more free to talk against their own sect than ours. How cold and dead these Unitarians are, said one; I wish we had half the zeal and warmth of the orthodox. Stop, my friend a moment; let us inquire into the matter. True, we do not publish all our charities, talk so much of our experiences, nor advertise so many prayer meetings. We have some fear of ostentation. If too, we exert ourselves in defending our sentiments, in conversation or by writings, they say we are heated; if we spread tracts and send missionaries we are propagandists. We are accused of wanting zeal, and when we exhibit any it is insufferable. How shall we please friends and foes?

EVENING MEETINGS. There are persons who can attend them more conveniently than in the day time. Is there harm in such meetings? There is harm in slighting one's duties. A good mother will not neglect her children, nor a true christian omit to instruct his family, that he or she may worship more frequently in a temple. Evening meetings, or day meetings, must not be attended when they withdraw us from necessary duties. But the mother who can at the evening hour better leave her little flock, the father who would otherwise attend to some unnecessary occupation, the youth who might stroll about the town, the domestic who prefers the sanctuary to idleness or dissipation, they may, with benefit to themselves attend evening meetings.

MAKING WILLS. There is considerable superstition on this subject. Men dread signing their last testament as if the act were the precursor of death. All men think they must, and shall, execute such an instrument before they die. Now, it is not necessary that every person should make a will, but it is a solemn duty, for those who are in duty bound to this act, not to defer it a single day. Where a man has a judicious wife, and children, there is ordinarily no necessity for making a will, so far at least as their welfare is concerned.—The law will distribute his estate justly. If he wishes to bequeathe legacies he may do so without the formality of a will. Where humanity or justice require that property should be distributed, otherwise than the law directs, let not a man of principle sleep before he has performed the act. It will not abridge his life, but lessen its griefs at its close.

SLEEPING AT CHURCH. I occasionally cast my eyes over a congregation during the delivery of a sermon, to see the visible effects produced by a soul-stirring or a soporifick discourse. In the former case the beams of intelligence that light up the countenances of intelligent hearers act like electricity upon kindred souls, and in the latter the hoarse breathings of the drowsy auditor responds to the monotinous, dull discourse of the preacher. Who is most in fault for sleeping at church, the minister or the parishioners?

CONFERENCES. In Great Britain religious Conferences are sometimes held, after public preaching, for friendly disputation. The congregat on usually remains. Persons of different sentiments interrogate the preacher and debate theological questions. Solution is asked of difficult texts or further explanations of points not well understood in the previous discourse. Sometimes these friendly meetings are held at a private house, after the public services. In manufacturing districts the morning is often dedicated to familiar religious meetings, now in some hall, and again in the open air. Thus Robinson preached his delightful discourses to the English yeomanry.

JUVENILE MISCELLANY. I noticed, with pleasure, the intention of a respectable female author, to publish a periodical work for children and youth. If however, instead of a small volume once in three months, the author had determined on a weekly or monthly publication, I should have preferred the plan.—My reasons are these. 1. The gratification would occur oftener. 2. The work would be be more thoroughly read. 3. It would relieve the mind from more frivolous works. However, the experience and judgment of the fair author will lead her, I doubt not, to a judicious mode of inviting the attention and improving the minds of her youthful readers.

SUDDEN DEATH. From *sudden* death, good Lord deliver us, is the prayer of the Church of England Liturgy. From *unprepared* death, said the good Dr Stillman. There is something awful in being called suddenly, in a moment, in the "twinkling of an eye" into the world of spirits. And almost every day we read or hear of such a catastrophe. These providences are not sent to spread a gloom over our hours of innocent pleasures or useful occupation, but God designs them as parental admonitions, as friendly warnings. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Among the various forms of discipline to which it pleases God to subject human beings, that of *protracted sickness* is one of the most severe. A brief interruption to the pleasures of healthful existence, whether caused by a mild or more violent malady, has less the nature of a trial, and often serves but to enhance the mind's relish for those delights to which it so soon restores the sufferer. But let disease, instead of a transient guest, become your inmate; let it assume a settled place in your constitution, and tenant *upon a long lease* some dwelling near the springs of life, then will you know what "*trial*" means. O, who, that has not felt, can describe the multiplied woes of an invalid? Today, perhaps, he toils in the iron meshes of the monster pain, struggling to break away as he has done ten thousand times before, but with only less strength, and more complete disappointment. Tomorrow, comes that sinking, fainting, dying lassitude, which follows hard pain, and scarce conscious of power to move, he lies prostrate in helpless debility. At another time, in miserable unrest, he tosses on the softest couch, feverish and exhausted, imploring what nature still denies, oblivion and repose. Nightly vigils days of languor, killing anguish, and heart-withering anxiety, fears continually renewed, hopes always disappointed, the terrors of want and a forsaken death-bed, or the yet more appalling prospect of the tenderest ties broken in dissolution, these and countless more like them, make up the sick man's burden. Allured by a bright sun and clear heavens, he starts for a walk, the secret hope of benefit from exercise urging him to unwonted effort. A momentary spring is imparted to his worn frame, and a temporary warmth gathers at his heart; he feels better, and almost dares to smile again. Checked on the instant by some one of his many pains, the animating cause loses its power, and the cheering effect ceases. The feeling that he is still sick, very sick, comes like a chilling blast over his heart, and suppresses every emotion of pleasure. He cannot sympathise with the healthful creatures who meet him at every step, curiously prying into the forlorn expression of his looks and gait, nor can he now taste the satisfactions, which the beauties of inanimate nature would once have afforded him. The air chills, the sun oppresses him. All lively objects seem to mock his woes.—Dispirited and sad, he shrinks from every thing external, and returns home, wrapped in a shroud of his own gloomy thoughts. But alas! neither the social circle, the dear domestic band, nor even the chosen, and cherished one, who shares his griefs as none else could, can recover him to enjoyment. Blithe converse is harsh noise to the sick nerve. And all the blandishments of friendship and love, impart only fresh bitterness to the cup of anguish. The sufferer, compelled to look on without tasting the varied comforts of life, envies the happier lot of others, and in utter loneliness of spirit seeks in solitude the liberty of seeming as wretched as he is. Such is a faint sketch of the ills to which an invalid is heir. Deeper shades might have been thrown into the picture, but I hasten from it, to those considerations for the sake of which alone I have alluded to a subject so mournful.

Sickness is a deplorable calamity, but the sick may make it worse or better, each one for himself. An invalid has much to bear that *cannot* be helped, he *may* bear much more which ought to be, and might be avoided.—Inevitable evils are not the most intolerable. Again, the captive of disease has many woes in his lot, but not woes only. It has duties also, for it is imposed by God, who never cuts us off from duty, so long as the sense of obligation and knowledge enough to discharge it remain. Yes, poor, disconsolate sufferer, wasted in every power, dead to all enjoyment, and descending by sure though gradual steps to the "gates of the grave," even for you there is duty, which, while you linger here, may not be left undone. Do not cast on me that distrustful, upbraiding look. I do not mean to increase but to mitigate your woes. Virtues of transcendant lustre have been the precious fruits of that trial to which you yield so despondingly. Pure unearthly joys have sometimes mingled with those sorrows, which to you seem unsusceptible of the least alleviation.

What *are* the duties and consolations of protracted sickness? They are simple, not numerous, and all attainable in some degree by such as desire the acquisition. For the sake of distinctness, I will suppose my remarks to be addressed to an individual sufferer.—You have doubtless many and perhaps severe *pains of body* to endure. The first hints I offer you then, shall relate to the duties which attend this particular trial. It is necessary that you should so meet and bear these pains as to permit none of them in any instance to destroy the influence of religion, or occasion words and conduct inconsistent with the good affections. There is a species of resentment, a feeling of injury, which pain is adapted always to produce. And though you may really not doubt that God is the author of your lot, or that he is wise and good, yet in moments of suffering you may be driven to speak and act as if you were cruelly treated, and had more than you ought to bear. If not toward God, yet toward those who attend upon you, this feeling may manifest itself in a thousand ways, and if often indulged, it must be followed by almost fatal consequences both to your virtue and your peace. To be "patient in tribulation,"—to endure the sharp anguish of pain, the oppressive burden of debility, and all the other troubles of protracted disease, without murmuring, fretfulness, passionate complaint or peevish repining, is a plain duty, but one not easy to perform. But sweet is the recompence of those struggles which it costs, when one has become established in the habits it implies. Pains the most severe are rendered more tolerable by every effort to suppress complaint. The mind is soothed as well as supported by the reflection that God's will has been endured as he would be most pleased to have it; and that none of those who are compelled to attend upon us, have had cause to blame while they pitied us. And the thought that thus far the chastening so grievous to our nature has yet been applied to the benefit of the soul, is a source of purest consolation. That you may be "patient" in suffering, accustom yourself to associate other and pleasanter images with that of pain. Let it not come upon you alone in all its sternness and cruelty. But attach to it the ideas of your God and Saviour. Let imagination figure the hand of your best and kindest friend, your unceasing benefactor, to whom you owed all the joys which once gladdened your heart, and who still loves you most sincerely,—extended to inflict what you now suffer. "Shall I receive good at the hand of the Lord, and shall I not also receive evil?" The recollection of benefits is thus made the means of softening the blow of calamity, pain assumes a milder aspect in the presence of infinite goodness, and we can more easily drink the cup which we feel that "our *Father* hath mingled." Nor less will it mitigate the sense of our own present suffering to keep before the mind some of the scenes of Jesus' sorrows. Let his gentle, submissive, patient, and magnanimous spirit be the theme of frequent contemplation. Could you not bear your trials better if he were by your side? The pious catholic in his hour of agony presses more closely to his heart the *crucifix*, and he is comforted. Hold to *your* heart *him* who died thereon, and you will have a better consolation.

Much is done towards sustaining pain in a becoming manner, by *fixedness of resolution*. The savage laughs in the midst of indescribable anguish, because his *will* is *fixed*, he has determined *never* to be subdued by such inflictions. A Christian may imitate him so far as this. You know what to expect in the progress of your disease, at least, you know that certain pains *must* attack you. Arm yourself then with this unconquerable will.—Say to yourself I *will* not be impatient, I *will* utter no word, nor be guilty of one deed, that shall betray a disturbed, angry mind. I *will* bear well what God calls me to endure. Such a resolution, remembered, and kept, secures patience. It *may* be kept if you seek strength of the Almighty, and solemnly put yourself under his hand, to do with you as seems to him best.

But not only must we be "patient" in sickness, it is likewise a duty to be as far as is possible, serene and cheerful. Disease depresses the spirits. The tendency in the minds of most invalids is to despondency and gloom. Sad thoughts, bitter remembrances, torturing fears, can hardly be altogether escaped. But these things may be invited, nourished, and indulged, by the sufferer himself. Some sick people seem to court melancholy, and regard as cruel any attempts to rally their drooping spirits. "If any man would suffer as a *Christian*," this ought not so to be. There is little danger of any undue cheerfulness, where sickness dwells. But undue and hurtful gloominess there may be, very easily. It is your duty, my friend, to avoid this, both on account of those around you, and on your own. Consider that it is enough for those who love you, and are so connected with you, that they must needs share what you endure, to behold your inevitable sufferings. From your situation you can do little or nothing to *promote* their *happiness*, but you may yet do much towards sparing them from sorrow. Reward their cares and watchings and labors, by looks and words, which shall revive their hopes for you, or at least prove to them that you are grateful, and inclined to make the best of your lot. While really free from pain, or not so sorely beset by it as usual, give all around you the comfort of knowing it, and that they may, dispel the lowering clouds of gloom and try to wear a serene, if not a smiling aspect. Quietness, a still, tranquil appearance, in a sick friend always produces tranquility in those who witness it. How precious the victory over disease, when one can thus substitute a blessed peace, for the groans and sighs and melancholy forebodings, which too often are its attendants. Who would not struggle with himself long and sharply, to preserve a holy serenity in the scene of his soul's trial?

In order to attain to any degree of *cheerfulness*, an invalid must heed some things with peculiar solicitude. It is an ordinary remark that the sick are often *selfish*, and a common proof of this is, that they are not willing to talk or to hear of any thing but their own troubles. No doubt, that confinement of the thoughts to one's own condition, which sickness almost compels, may create a very selfish disposition. And it is a duty therefore to guard against the evil. One way of doing this is, to avoid as much as possible, all conversation about our disease, its effects, and its expected consequences. Silence here is prudent and wise, as it is magnanimous and dignified. Where is the use of doling out to every body who expresses an interest in us, the long catalogue of our aches and ailments? We shall soon weary and disgust them, while the repetition itself will serve to keep up in our own minds a disposition to look on the worst side of things, and to despond. Do not speak unnecessarily of what you suffer. And I will add do not think upon it too much. Your case is bad now, but it will be made worse in proportion as your thoughts dwell upon it.—Imagination will conjure up a thousand unreal horrors, and your heart will be enervated by the feelings which these horrors occasion. It is a *virtue* to fly from the thought of a *past* calamity, unless by thinking of that we prevent a future one. Take your pains then as they come, grapple with them as well as you can, and let them go. Banish if possible the very idea of a personal suffering as soon as it is over, or if nature forbids that, at least, do not needlessly cherish the remembrance. Feel more than you *speak*. And do not even to *yourself* exaggerate the evils of your lot. One is not called indeed, to make light of a trial, because it happens to fall on himself. But neither ought we to proclaim what we endure, nor to let the sense of our own suffering make us forget that others suffer too. Such a comparison of our lot with that of others, as shall shew us that we by no means endure all that we might, nor as much as is actually borne by somebody else, will open the way for cheerfulness, by producing more contentment. The remembrance of those blessings which we have possessed and enjoyed in better days, may tend to the same result, by exciting gratitude.—And these together with other similar means, we must not omit to employ, if we would have our hearts as easy as possible amid the trials of sickness.

But you are weary now and may choose to hear at another time what else may be said by an INVALID.

MR EDITOR.—I am induced by your remarks, in the last Register, on the revival in Utica and its vicinity, to send you an extract from a letter lately received from a gentleman who has visited that place. The circumstances which he mentions are disgraceful to an intelligent and religious community, and though I have no doubt of their existence, yet I should rejoice to learn that my friend had in any particular been misinformed. One object of my sending this to your paper is to make the friends of orthodox revivals, in this section of the country, acquainted with the impressions of a candid man, which I know correspond with those of other respectable and serious persons, who have witnessed the state of things in Utica. I shall be glad to read any explanation, that shall prove the charge of "outrageous and vulgar fanaticism," to be unfounded. If the facts be as they are stated, I agree with you that "no comment is needed."

"The great excitement which has existed for some time in this town and neighborhood you have probably heard of. It has been attended with occurrences of outrageous and vulgar fanaticism, such as I hope and believe have never been paralelled; and in its whole tone has had a tendency to render religion disgusting to sober observers. To frighten by any means, the most unwarrantable, has been the great effort,—and the indecorums, the breaches of good manners, the profaneness and blasphemy, which have been committed are almost incredible. The great leader is either a crazy man or an impostor. He calls himself the Brigadier General of Jesus Christ—which is a characteristic specimen of his manner. He is generally believed to have two wives living.—His manner is copied by all the subalterns, most of whom are the young men from Auburn, who are employed during the vacation in the neighboring country, being boarded, it is said, at the expense of the institution, and who go round in bands, assailing passengers in the street, and prying into families, and in the most impudent way catechising and threatening. The prayer for Col. Mappa, you have seen, I dare say. It is a specimen of the style in which things are done. Let me give you a few other specimens. It is common for these young men to ask a passenger in the road, Where are you going? He answers, and they say, no, you are not.—No! what do yo mean?—Why, I say you are going to hell. This has become a byword among the children, a lesson of profaneness to them, who are heard rehearsing the question and answer perpetually. Some one asked the great preacher, (Phinney,) to lend him his horse. I have not any horse, said he. No horse! is not that your horse in the stable? No, that's Jesus Christ's horse—if you are going on an errand for him you can have him. One of the preachers gave out that he could get his horse removed to any place he pleased by prayer, could pray him out of one pasture to another. When displeased, the common phrase is, I will go and tell God of you, &c. &c. You would hardly credit some of the stories.—Phinney has at last been obliged to leave Utica, where he was for a long time; for the better part of the people became so disgusted that they began to stir themselves. In this spirit and form a violent assault was made on Trenton. And it was given out that the society should be crushed. Only pray, only keep praying, and we shall root them out, said the leader. And they did pray—abusively, about persons, against persons,—by name—at all times and in all places. Their emissaries were busy, sometimes eight, and even more at a time. They left not a stone unturned.—But by the power of the truth and the blessing of God, the society is firmer, more earnest and more prosperous. It has gained accessions in number and in zeal. The minister has worked hard, perseveringly and successfully. If a people ever deserved countenance, it is this people. For twenty years they have held up the banner through the burden and heat of the day—amid many discouragements and neglects, yet have persevered with a spirit that does them great credit. They are much more numerous than I supposed; they are most intelligent, respectable, and devoted—and with their minister, should be held in constant remembrance by their more favored brethren."

FOR THE CHRISTIAN REGISTER.

The Youth's Friend, and Scholar's Magazine. Philadelphia, 16 pp. 18mo. Price, 3 cents. No. 27. March, 1826.

This juvenile work appears monthly. It is published by the *American Sunday School Union*. It is printed on good paper, in fair type, is neatly stitched in covers, each number has several well executed wood cuts, and the price is very moderate. The motto cannot be more appropriate, *Remember now thy Creator, in the days of thy youth.*

The avowed intention of the publishers is to exclude all sectarianism, to make it an amusing and instructive little book. The work is however Calvinistic. It would be hardly possible for the editor, even with constant self-restraint, to keep out of sight his particular religious views. Besides, our autodox brethren take it for granted that much of their phraseology and Calvinistic sentiments, are scriptural. They know not how, therefore, to be entirely free from sectarianism. Still, the work under review, is not very objectionable on this point. It is interesting, and well executed. Our aim is not to censure, but to recommend it.

We are indebted to our autodox brethren for many valuable hints, and much praise-worthy exertion. Let us take a hint from the publication before us. Why not have a Unitarian "Youth's Friend?" The Juvenile Miscellany announced is a larger work, and of a more secular character. Our children want a small work for Sunday reading. I hope some person may commence such a work. I would have no disguise, nor compromise in the business. Let it be unitarian, that is free from everything objectionable to a pious and liberal christian. Let it contain biography, tales, scriptural illustrations, natural history, poetry, anecdotes, passing events. It might be published on Saturday, and constitute the Sunday reading book, and book for Sunday lessons, for children. With joy would our little ones hail the Sabbath, which brought to them a new book, and parents would have no difficulty in

obtaining a suitable, a useful, and interesting book, for the inquisitive flock.

A Parent and Sunday School Teacher.

FOR THE CHRISTIAN REGISTER.

Mr Editor.—The beautiful and commmodious edifice lately erected by the Unitarian Society at North Bridgewater, on Wednesday last, was solemnly dedicated to the worship of the One Living and Only True God. The religious services on the occasion were peculiarly appropriate, and gave the highest satisfaction to a numerous assembly.

The order of performances was as follows: Introductory prayer and reading of the Scriptures by Rev. M. Pierpont, of Boston; dedicatory prayer by Rev. Dr Porter, of Roxbury; sermon, (from Acts xxiv, 14,) by Rev. Mr Huntoon, of Canton; concluding prayer by Rev. Mr Dr Kendall, of Plymouth, and benediction by Rev. Mr Hodges, of South Bridgewater.

ADAMS AND JEFFERSON.

The following dates of the principal incidents in the lives of Adams and Jefferson are subjoined to the eulogy delivered by Hon. C. Cushing, at Newburyport. The author remarks that they were collected with care, and are believed to be substantially correct.

John Adams was born at Quincy, in the State of Massachusetts, October 19th, 1735, of John and Susannah Boylston Adams. He was graduated at Cambridge in 1755.

Afterwards he was teacher of the grammar school in Worcester, and studied law there under Col. James Putnam, until 1758.

In 1758 he was admitted to the practice of law; and in 1761 to the degree of barrister.

In 1770 he was chosen a representative from the town of Boston in the legislature of Massachusetts.

The same year, he, assisted by Josiah Quincy, jr, and S. S. Blowers, defended Capt. Preston, and the soldiers who fired, at his order, upon the inhabitants of Boston.

In 1774 he was elected a member of the Massachusetts Council, and negatived by Gov. Gage. In this year and the next, he wrote the numbers called Nov-Anglus.

The same year he was appointed a member of the Continental Congress from Massachusetts, and became one of the most efficient and able advocates of liberty.

In July 1776 he was the adviser and great supporter of the Declaration of Independence. It was reported by a committee composed of Thomas Jefferson, John Adams, Benjamin Franklin, Philip Livingston, and Roger Sherman.

During the same year, he, with Dr Franklin and Edward Rutledge, was deputed to treat with Lord Howe for the pacification of the Colonies.

In November 1777 he was appointed a commissioner to the court of France in place of Silas Deane, who was recalled.

In April 1779 Congress passed a vote tantamount to a censure on all the commissioners in Europe, excepting Adams alone.

In 1779, having returned from Europe, he was a member of the convention for framing the Constitution of Massachusetts, and drafted a considerable part of it.

In August 1779 he was appointed to go to Europe as commissioner for a general peace.

In December 1780 Congress passed a vote of thanks to him for his services in Europe.

In 1781 he negotiated a very favorable treaty with the Dutch Provinces.

In June 1781 he was associated with Franklin, Jay, Laurens, and Jefferson, in a plenipotentiary commission for concluding treaties of peace with the several European powers.

In 1783 he was associated with Franklin and Jay for the purpose of negociating a commercial treaty with Great Britain.

In 1785 he was chosen minister to Great Britain.

In 1787 he puolished at London the Defence of the American Constitutions.

In October 1787, at his request, he was permitted to return home, and a remarkable vote of thanks to him was passed in Congress.

In 1789 he was elected first Vice President of the United States under the new Constitution; and was re-elected in 1793.

In 1797 he was elected President of the United States.

He retired into private life in 1801, Jefferson being elected President in opposition to him; and resided at his estate in Quincy until the time of his death.

In 1817 he was one of the electors of President, the year of the election of James Monroe.

In 1820 he was returned a member of the convention for revising the Constitution of Massachusetts, and elected President thereof, by a nearly unanimous vote. Upon this occasion, on motion of Chief Justice Parker, a series of resolutions was passed by this enlightened body, containing the highest praise of his patriotism. He declined the chair on account of his great age.

He died at Quincy late in the afternoon of July 4th, 1826.

Thomas Jefferson was born April 2, O. S. 1743, at a place called Shadwell, in the county of Albermarle, and state of Virginia, a short distance from Monticello. His family were among the earliest emigrants from England. His father, Peter Jefferson, was known as one of the commissioners for determining the boundary line between Virginia and North Carolina, and left his son an extensive and valuable estate.

He was graduated at the college of William and Mary, and was educated for the bar under the celebrated George Wythe, late chancellor of Virginia, and one of the signers of the Declaration of Independence.

He continued in the practice of law but a short time. Soon after coming of age, he became a member of the Virginia legislature, in which he quickly attained distinction. Some of the best controversial political pieces of the day are attributed to his pen.

In 1775 he was made a member of the Continental Congress, of which he was one of the chief ornaments.

In 1778 he was chosen by Congress minister to France, with Silas Deane and Benjamin Franklin, but declined accepting the office, and Arthur Lee was appointed in his place.

Between 1777 and 1779 he was employed, conjointly with George Wythe and Edmund Pendleton, on a commission for revising the laws of Virginia, which was exercised with much labor and ability.

In 1779 he succeeded Patrick Henry as Governor of Virginia.

In 1781 he composed the Notes on Virginia.

In 1782 he was again member of Congress; and the same year wrote the preamble to the Constitution of Virginia.

In 1784 he was associated with Franklin, Adams, Jay, and Laurens, in a plenipotentiary commission, addressed to the several powers of Europe for the purpose of concluding treaties of commerce.

In 1785 he was elected minister to France.

In 1789 he was appointed the first Secretary of State under the new Constitution, which office he resigned in December 1793.

In 1797 he was elected Vice President of the United States. While in this office, he composed his Manual of Parliamentary Practice.

In 1801 he was elected President of the United States in opposition to John Adams.

In April 1803, he procured the cession from France of the province of Louisiana.

In 1805 he was re-elected President of the United States.

He retired from political life in 1809, and has devoted his efforts for many years past to the establishment of the university of Virginia of which he was visiter and rector.

He died at Monticello about 1 o'clock, on the afternoon of July 4th, 1826.

OBITUARY.

Died at Eastham, on the 18th inst. Harding Knowles, Esq. in the 47th year of his age.—His death was occasioned by a fall from the platform of a mill, a distance of about twenty feet. His death took place in three days after this sudden and unexpected catastrophe. He has left an afflicted family, numerous relatives, friends and acquaintance to bewail their loss. He lived beloved, and died universally lamented. He has left behind him that good name, which, saith Solomon, is better than precious ointment. Those who were well acquainted with him, and best know his worth, will not hesitate in saying that an excellent spirit was in him.

To the Congregational Society of which he was a regular and exemplary member, his exit will be deeply felt and sensibly experienced. He was a lover of order and regularity, as it respected the worship of the one only and true God. He was a believer in, and firm and steadfast advocate of the Christian Religion, as contained in the scriptures of the Old and New Testament. Favored with the free exercise of his intellectual powers and faculties to the last moment of his life, he manifested his devotedness to God, and his entire willingness to submit to the dispensations of righteous Heaven. Having his dependence on God, in and through the merits of Christ, he had no slavish fear of death but was confident that when absent from the body, he should be present with the Lord. In the triumph of faith and hope, he fell asleep without a struggle or a groan. "Mark the perfect man, and behold the upright: for the end of that man is peace."

His public and private virtues were many. As a magistrate, he was conscientious and upright. His counsil and advice was deservedly prized by those who repaired to him for this purpose. As an Overseer of the Poor, as one of the Selectmen of the Town, in which office he was placed for several of the past years of his life, he was faithful and highly useful. He had been frequently elected by the unanimous suffrages of his fellow townsmen to represent them in the General Court of this Commonwealth. He was peculiarly the counsellor and friend of the widow and the fatherless, and was often called to assist and adjust their temporal concerns. By these as well as others, his memory will long be cherished and had in affectionate remembrance. In his private capacity, as a husband and father, neighbor, and friend, he was deservedly dear, and stood pre-eminent for his benevolence and good will to all.

Communicated.

CITY AFFAIRS.

In Common Council, *Monday, Aug. 7.*—On motion of Mr Curtis, the following Resolution was read twice and passed.

Resolved, That the thanks of the Mayor, Aldermen, and Common Council, be presented to Daniel Webster, Esq. for the eloquent discourse delivered by him, in Faneuil Hall, by request of the City Council, in memory of the late venerable John Adams and Thomas Jefferson, and that he be informed it is the wish of the City Council that the same should be published.

Mr Waters moved to add a resolution providing for printing or otherwise obtaining 7000 copies of this discourse for the use of the citizens, which was adopted.

A memorial was presented by Mr Morey, from William Dale and others, against the acceptance by the City Council, of the Bridge proposed to be built over the Bay, between Wheeler's Point and South Boston, which was read and committed to a joint committee.

A resolution came down from the Board of Aldermen to accept the proposed Bridge, and was referred to the last mentioned committee, to consider and report.

Mr Brooks moved that the committee be authorised to employ some competent builder to furnish estimates of the expense of keeping said bridge in repair

The committee on the application of W. Shimmin, Treasurer of the New England Society for the Encouragement of the Useful Arts and Manufactures, for the use of the Halls over the New Market House, reported in favor of the petition. Read and accepted.

An application of the Directors of the House of Industry, for a small further appropriation, was read and referred to a special committee.

A petition by the Proprietors of Long Wharf, for leave to use a part of the dock between their estate and that of the city, was read and referred to the committee for the extension of Faneuil Hall Market.

A communication from the Mayor, on the subject of the New Market House, was read, and thereupon,

Ordered, That the New Market Honse be called "the Faneuil Hall Market," and that when it shall be ready for occupation, the Mayor and Aldermen shall be authorised to remove the stalls under Faneuil Hall and in the vicinity thereof.

On the recommendation of the Committee on Neck Lands, it was ordered that said committee convey a lot of land, flats, in the rear of the estate formerly of Issac Vose, containing about 9000 feet, to George Archbald, who applied to purchase the same, at 17 cents a square foot.

On motion of Mr Grosvenor, a resolution passed, approving the plan reported by the School Committee on the 23d May last, for the instruction of that class of children who are not qualified to enter the public Schools, and are too old for the primary Schools.

Adj. to Monday, Sept. 4 at 4, P. M.—*D. Adv.*

FOREIGN INTELLIGENCE.

Fire at St Thomas. A letter to the editors of the Baltimore American, dated St Thomas, July 18th, says—"On the night of the 12th inst. at the hour of one o'clock, we were visited by a fire which consumed some twenty or twenty-five framed buildings. The commercial part of the town was not, however, in any way injured. The principal sufferer is the government, having lost the greater part of its public offices.

Earthquake. There has been a very severe shock of an earthquake at Bogota, which has destroyed some and injured many, of the best houses. The loss of property is computed in some letters, at half a million of dollars. The country in the neighbourhood has likewise suffered severely, and it is supposed that the shock has extended along the Northern range of the Andes, and that Venezuela has also suffered.

Commodore Porter. A letter received in Norfolk, dated Vera Cruz, 22 June, asserts positively, that Com. Porter has accepted the appointment of Captain de Navio (that is Captain of a 74 gun ship) with a priority of date, and is in effect Commander in Chief of the whole Mexican Navy.

Brazil. A letter from Para, (Brazil) dated 15th May, states that the political condition of the country was such that no business was then transacted. Bands of marauders composed of Indians, and Brazilians of European extraction, made ruthless war upon the Portuguese residents, and threatened Para with destruction. *Balt. Amer.*

England. The state of the manufacturing districts in England, is still exceedingly depressed. The temporary demand for goods which awakened some hope of amendment, appears to have ceased; and every description of manufactured articles bears a lower price than at any other preceding period. The deficiency in the revenue for the quarter ending July 5th, was supposed to be from *half a million* to a *million and a half* pounds sterling. Dr Southey the Poet Laureat is returned to the New Parliament as one of the members for Taunton.

French Decision. The Tribunal de Commerce, at Lyons, recently pronounced a judgment of considerable importance to travellers. A person having paid 5fr. to secure a place in a diligence from that town to Geneva, received an acknowledgment which announced that the diligence would start at a fixed hour. Having urgent business at Geneva, he repaired at the time fixed to the office, when he was informed that the diligence would be an hour later. After being put off from hour to hour, he was at length told that it would not start till the following day. He made his journey therefore by post, at an expense of 157fr. 45c. for which sum he brought an action aginst the proprietors of the diligence. The Tribunal gave a decision in his favor, by awarding the above amount as damages, and sentencing the defendants to pay costs. *D. Adv.*

Greece. In addition to former accounts respecting the fate of the Greeks at Missolonghi, it is stated on authentic information that about seven hundred women and children were put to death before the *sortie*, by their fathers and husbands, in order to save them from their barbarous conquerors.

The National Assembly of Greece has avowed its determination "to live and die in firm adherence to the precepts of Christianity, and that they will unceasingly struggle" to deliver their country from the infidel yoke. The Assembly state in an official document, that they have thought it advisable at the present crisis to concentrate all the powers of government in an *administrative commission*, organized in the simplest manner. Decrees were accordingly issued to this effect. The administration of the military and political affairs of the nation is confided to *eleven* individuals of tried patriotism and ability. The duration of their commission is fixed to the end of September, when the representatives of the people will again commence the deliberation respecting a form of government for Greece. For this purpose the Assembly have selected *thirteen* individuals of their own body, who are to be called the Commission of the Assembly, are deputed to call together the representatives at a specified time, and to take the best measures for the public good connected with the foreign relations of Greece. Most inspiriting and pathetic appeals are made to the people, who are exhorted to shew again that they are Christians and Greeks, and with invincible resolution continue their opposition to their barbarous foe.

Greeks and Turks. From Napoli de Romana, a detailed account is given of the operations of Colonel Fabvier, with his organized corps of 2000 men, since the fall of Missolonghi, in which, after a series of movements, with various success, and a loss of 80 Greeks and 170 Turks, the colonel retired with his troops, to Marathon, Athens, and the villages of Attica.

Greek Pirates. The complaints against the Greek pirates are reiterated in the continental journals. The French Admiral Rigny has obliged the people of Hydra to pay 1600 crowns, as an indemnity for losses suffered by French traders. He held four Greek ships in security until the payment was made.

Africa. Intelligence has been received by the Colonization Society at Washington City, from Liberia to the 12th of May. The Colony was healthy and in prosperous circumstances. The government of Sierra Leone had adopted measures to put under a state of blockade 300 miles of coast, which would destroy the Slave-trade carried on within the above jurisdiction. The emigrants from North-Carolina were in health. Captains Chase and Cotterell of the Colombian service, had been upon the coast, looking after negro stealers. Captain Chase gave the colonists 30 stands of arms, 8 casks of gunpowder, and provisions.

India. The ship Asia, Captain Sheed arrived at this port, last evening, in 115 days from Madrass. Capt. Sheed reports that a Treaty of Peace had been concluded between the British and the Burmese at the British Camp Vandaloo, 42 miles below Ava, on the 24 of Feb. The prisoners were all restored. Twenty five lacs of rupees were paid down; Twenty five lacs more to be paid in 100 days, and fifty lacs in twelve months. The province of Arracan, Martaban, Yai, Margui, and Tavoy to be retained by the British.

The Commissioner on the part of Burmese, was Dr Price, the American Missionary. Mr and Mrs Judson were alive and well.

The Bishop of Calcutta, died suddenly at Trichinopolly, near Madrass on the 4th of April.

The ship Sarnmore, ready to sail for London, was burnt at Calcutta, the 22d March. *Phila. pa.*

Calcutta. The anniversary examination of the Durramtollah academy took place on 10th February; and was conducted by Rev. Dr *Bryce*, and Mr *Adam*, and the members of the Kirk sessions of St Andrew's church, in the presence of a large and highly respectable assembly. We were pleased to notice the progress in English and Latin literature displayed by the Hindoo youth. The number of scholars is constantly increasing, and indicates that the advantages of an education after the European manners are becoming more justly appreciated, and the prejudices which formerly stood in the way of their receiving this education at the English seminaries are rapidly subsiding.—*Calcutta pa.*

There are other proofs of a general desire in the Hindoos to have their children educated by Europeans, and there is also a perfect willingness to have them read in the New Testament as well as in common school books. Is not this to be considered an auspicious circumstance by those who are desirous of the introduction of christianity into that country? When the next, or any generation has become well acquainted with European literature, they will naturally be led to examine our religion. And all its friends wish is, that it may have a fair and full examination. *Bos. Gaz.*

DOMESTIC INTELLIGENCE.

Map of New England. A map of the six New-England States, on a scale of eight miles to an inch, exhibiting the boundary lines of all the counties and towns, the principal streams, roads, bridges, churches, villages, and various other objects, has been announced as nearly ready for publication.

It is a little remarkable that no map embracing these states, which are intimately connected together, and all cover a tract of but moderate extent, has been before published. The size of the present map is not too large for convenient use, and the scale on which it is drawn is large enough with the aid of a delicate style of engraving, to present every thing in the topography of all these states, for which there is often occasion to consult a map. It possesses therefore most of the advantages of separate maps of all the states, together with the additional one, of presenting at one view the relative situation of places in the different states It is particularly suited to serve as a guide to the traveller in every part of New England, and in the adjoining parts of New York and the British Provinces. To accommodate it the better to the purpose of a travelling map, it is made to embrace the city of New York and the whole course of the Hudson River, Saratoga and Ballston Springs, the cities of Montreal and Quebec; and it consequently presents all the different routes to these places. *D. Adv.*

Society of Teachers. On the 20th ult. a respectable number of Teachers met at the Female Academy in Newark, under the superintendence of Mr J. L. Van Doren, and proceeded to transact business preparatory to the formation of a State Society of Teachers, to hold their first meeting in the College at Princeton, the day following the approaching commencement. We understand, says the Newark Eagle, that the object of this State Society is to adopt a uniform system of instruction preparatory for entering College; the establishment of an institution in some central part of the State for the purpose of qualifying persons for instructers in primary schools, adopting a uniform system of class books, and to attend to such other business as may be deemed necessary to facilitate and extend the education of the rising generation.

Union College. The annual commencement of Union College was held in the Dutch church, in Schenectady, on Wednesday of last week. The degree of A. B. was conferred on 71 young gentlemen, members of the late senior class. The honorary degree of A. M. was conferred on the Hon. Jabez D. Hammond, Dr James Law, and Dr Taylor Temple.

At a meeting of the Board of Trustees, the Rev. Francis Wayland, D. D. of Boston, was appointed Professor of Mathematics and Natural Philosophy, in place of Rev. Professor Potter, resigned; Rev. Alexis P. Proal, Professor of the French Language, and Major Jonas Holland, Instructer of Tactics and Gymnastics.

The anniversary oration before the Phi Beta Kappa Society was delivered on Tuesday preceding by the Hon. Samuel Young. The Rev. Thomas M'Auley, D. D. LL. D. of New York, is appointed orator for the ensuing year.

The Graduate's Association of Union College held their annual meeting on the same day. Right Rev. Bishop Brownell was elected President of the Association, and the Hon. John B. Yates appointed to deliver an address at the next annual meeting.

GENERAL SUMMARY.

Indians. More than 2500 Indians have arrived at Malden, U. C. to receive their annuities from the British Government. Among them are 300 Sacs, and others from the Mississippi region. The usual irregularities from such an assemblage have taken place, in which one of them shot another near Detroit, but no depredations had been committed on our citizens.

Woods' Sketch of Long Island. The second edition of Hon. Silas Wood's Sketch of Long Island has been issued from the press of A. Spooner, Esq. at Brooklyn. The object of this little work is to furnish some account of the first settlement of Long-Island—to preserve the memory of the most important facts connected with it, which were daily falling into oblivion, and to contribute materials for a correct history of the state.

Porcelain Ware. A manufactory of porcelain, on an extensive scale is now in operation at Jersey city The materials both for the body of the article, and for glazing, are said to be found in the United States in great abundance, and equal in quality to the best French materials. Skilful and experienced workmen have been obtained from France, and with the important advantages possessed by the United States over England in finding the materials at home, while the latter is obliged to obtain them from abroad, it is thought there will be no obstacle to the success of such an establishment that may not be surmounted by attention and perseverance. *Conn. Courant.*

Negroes. Last week, says the Indiana Farmer, about 30 negroes made their appearance in Salem, whose design is to live in this neighborhood.—They are from North Carolina—having been set at liberty there and sent here to enjoy their freedom.

Manumission. Mr Herbert B. Elder, who lately died in Petersburg, Va. has left 20 slaves to be transported as freemen, by the first opportunity, to the Colony of Liberia.—And Mr Henry Robertson, late of Hampton, Va. has left seven slaves free, with a legacy of fifty dollars each, to aid their removal and comfortable settlement in Africa. *African Repository.*

Specie. The gold and silver specie and bullion, imported into the United States during the commercial year ending Sept 30th last amounted to 6,150,765 dollars. In the same period, agreeably to the Custom House returns, the export of gold and silver was 8,797,055 dollars: from which it appears that the export exceeded the import by 2,646,290 dollars.

Sleep Walking. About one week since, the eldest son of the editor of this paper, in his 15th year sleeping in a lower room, in the back part of the house about one o'clock in the morning, awakened his bed-fellow saying that "he had to go on board the Steam Boat" and dressed himself in haste, took a small cane, and went into the back yard. The boy in bed with him, being himself but partially awake, paid no attention to it, and dropped asleep. The passage from the back yard to the street was encumbered with lumber, and the windings were intricate to get to Commercial-street; this street is steep to near the Tow Path, along which, to the canal bridge the distance is about 40 rods; thence crossing the canal, you reach the wharf of S. Thompson & Co. at which the Steam Boat Pioneer was fastened. The lad found himself, to use his own expression "seated upon a pile of Steam Boat wood on deck"—which is the only account he is able to render of his nocturnal walk. *Blackrock Gaz.*

A Shark—was lately taken, at Fulton slip, which measured about eight feet, and had four porgies, one black fish, some corn husk, and some other articles, in its "ravening" maw.

Military Visit. At a session of the Corporation of the City of New York, on Friday last, a resolution was passed, to appoint a committee to tender the welcome of the Common Council to the corps of Boston Infantry about to visit New York, and to offer them the hospitality of the city.

Wolf Hunt. The inhabitants of Jeffries Creek, Lake and Sparrow Swamp, S. C. met on Wednesday, 12th July, to the number of 67, and joined in a wolf hunt. Between 7 o'clock A. M. and 1 o'clock P. M. eight of those voracious animals were killed. The dogs were unaccustomed to the chase, but acquitted themseives uncommonly well.

Valuable Animal. A cow, 7 years old, belonging to Mr William Thurber, 2d, of this town, gave from June 20 to July 20th, 1668 1-2 pounds of milk—there were 2 lbs. 3 oz. in a quart—those who have a mathematical propensity, may amuse themselves by finding the average quantity given at a milking, which was three times a day.

Great Cargo. A quantity of lumber of various kinds, amounting to 32,600 feet, was landed at Troy, last week, having been brought in a canal boat, from the head of Cayuga lake, a distance of 250 miles.—One of the planks, a sample of our western forest, is 3 ft. 7 1-2 in. in width.

Excessive Drought. We do not suppose, says the Fayetteville, (N. C.) Observer, there was ever known in this section of the country, a summer season so dry as the present. The corn-fields we are told, afford but a wretched prospect; it being past the power of the fine showers which have fallen within a day or two, to benefit that which was planted early. The streams have been so dry that people in some of the neighboring counties were obliged to go 40 or 50 and even 60 miles to get their corn ground!

Burr Mill Stone. The burr mill stone has lately been discovered in Missouri, on the Osage river, inexhaustible in quantity, and equal in quality to the best French white flint burr. It can be obtained of almost any size, presenting a surface of from ten inches to five feet in diameter. The head waters of the Merrimack river in Missouri, have been purchased by a Mr Massie, who intends immediately to erect iron-works.

Amber. A specimen of Amber has been found in a deep cut of the Chesapeake and Delaware canal, near where several large fossil bones were found. *Phil. Free Jour.*

Funds of Ecclesiastical Societies. The Supreme Court, at its late session in New Haven, decided unanimously, that the funds of ecclesiastical societies in that state, are not liable to taxation.

Coal Trade of the Lehigh. Shipments of coal from Mauch Chunk to Philadelphia per last report, week ending 27th inst,—298 boats, carrying 17,276 tons—15 do. do. 980 tons.—Total, 313 boats, 18,256 tons.

Olive. In a gentleman's garden, within two miles of Mobile, is an Olive tree, growing in the open air, and in full bearing. The fruit is nearly ripe. "The age of this tree," says the Commercial Register, "is not precisely known, but it was imported from France about three years since, and this is the first season of its bearing fruit. There are many other smaller trees in the same garden, but none except this show any signs of fruit; and it is probable this is the only Olive tree, growing in the open air, and bearing fruit in the United States—at least we have never heard of any other." *Statesman.*

MARRIAGES.

In this city, Mr Calvin W. Haven to Miss Adeline Sanger—Mr Charles Roath to Miss Mary Fullick.

In Salem, Mr George Fowler, to Miss Sarah N. Moore—Capt. Joseph Webb, jr. to Miss Mercy Ropes, daughter of Capt. William Ropes.

In Hingham, Mr Cornelius Nye, of Boston, to Miss Sarah D. Harding, of the former place.

In Portland, Major Thomas Todd to Miss Sarah Greenleaf.

DEATHS.

In this city, Mrs Mary Gorham, widow of the late Stephen Gorham, aged 67—Mr Oliver Hatch, jr. aged 23—Mrs Margaret Smith, wife of Mr William Smith, aged 34.

At Charlestown, Deacon Moses Hall, aged 76—Mary, daughter of Robert and Mehitable G. Call, aged 15 months.—Mr William H. Pear, aged 24 years.

In Rowley, Mr John Bailey, aged 87, a soldier in the Revolutionary, Indian and French wars; a man of industrious, temperate and frugal habits; of rigid integrity, inflexible purpose and persevering enterprise. He possessed a really extraordinary inventive and imitative genius With his own hands he supplied almost every want: he built his house from the materials which unassisted nature afforded him. He fabricated his implements of industry and made his own furniture. A wooden clock of his own workmanship, remains in his house, which has measured his own hours the last 50 years, and may those of his descendants for 50 years to come.

In Carthagena, 24th June, Lieut. Benjamin D. Torrey, of the Colombian Navy, a native of Boston, in the 23d year of his age, after an illness of six days, of the yellow fever.

In England, Daniel Oliver, Esq. aged 82, a graduate of Harvard College in 1763.

MEMOIRS OF WRIGHT.

THE Memoirs of the Missionary Life and Labors of the Rev. Richard Wright, an English Unitarian Missionary, written by himself, are for sale at 81, Washington St. at $1 50 (English Edition.) These are sold for the benefit of the author, who is now in the decline of life, and who is partly dependant on the sale of his various publications for support.

aug. 12.

ATHENEUM.

WILL be published on Tuesday, Aug. 15, by *John Cotton* 184, Washington Street, "The Atheneum; or Spirit of the English Magazines."
No. 10, Vol. 5. New Series.

CONTENTS.

The Thunder Storm. The Guillotine; or, the Execution of Charlotte Corday. Reminiscences of Jude Judkins, Esq. of Birmingham. Human Life. A ballad. The Pool of the Diving Friar. Meg Dod's Cookery. An Appeal in behalf of the Fair Sex. The Prodigal. Stauenbach, the Sharpshooter. A Visit to the Corrichoich, or the Glen of Mist, Caithness-shire. Varieties. Education of a Young English Gentleman.—Ancient Greek Inscription. Cooke and Incledon. M. Breguet. Anecdote. Correct Principles. A Canal Digging Machine. Omography. Anecdote of Weber. aug. 12.

WARE'S HINTS.

FOR Sale at 81 Washington street, "Hints on Extemporaneous Preaching, by Henry Ware, jr.
3t july 29.

MEMOIRS OF MRS HUNTINGTON.

THE Memoirs of Mrs Huntington may be obtained at 81 Washington street. 3t july 29.

ORATIONS.

THE Orations delivered on the 4th of July, by the Hon. Mr Quincy, of Boston, Hon. E. Everett, of Cambridge, Rev. H. Coleman, of Salem, and Mr Geo. Bancroft, of Northampton, may be obtained at 81 Washington street. 3t july 29.

DR BRADFORD'S ADDRESS.

JUST Published, at 81 Washington street, Dr Bradford's Address before the Society for Suppressing Intemperance.

ALSO.....Rev. Henry Ware's, and Dr John Ware's Address, delivered on preceding anniversaries.
3t july 29.

Mr WHITAKER'S SERMON.

JUST Received, and for sale at 81 Washington-street—A Sermon on the Unity and Supremacy of God the Father, delivered in the Second Independent Church in Charleston, S. C. April 22, 1826, by Daniel K. Whitaker. 3t july 22.

Poetry.

SOLILOQUY.

Here's a beautiful earth, and a wonderful sky,
And to see them God gives us a heart and an eye;
Nor leaves us untouched by the pleasures they yield,
Like the fowls of the heaven, or the beasts of the field.

The soul though encumbered with sense and with sin,
Can range through her own mystic chambers within;
Then soar like the eagle, to regions of light,
And dart wondrous thoughts to the stars of the night.

Yea more, it is gifted with vision so keen
As to know the unknown, and to see the unseen;
To glance at eternity's numberless days,
Till dazzled, confounded and lost in the maze.

Nor this will suffice it; O wonderful germ
Of infinite blessing vouchsafed to a worm!
It quickens, it rises with boundless desires,
And heaven is the lowest to which it aspires.

Such, such is the soul, though bewildered and dark
A vital, ethereal, unquenchable spark;
Thus onward and upward by nature it tends;—
Then wherefore descends it? ah! whither descends?

Soon droops its light pinion, borne down by a gust,
It flutters, it faulters; it cleaves to the dust;
Then feeds upon ashes—deceived and astray;
And fastens and clings to the perishing clay.

For robes that too proud were the lilies to wear—
For food we divide with the fowls of the air—
For joy that just sparkles and then disappears—
We drop from heaven's gate, to this valley of tears.

How tranquil and blameless the pleasures it sought,
While it rested within the calm region of thought!
How fraught with disgust, and how sullied with wo,
Is all that detains and beguiles it below!

O Thou, who when silent and senseless it lay,
Didst breathe into life the inanimate clay,
Now nourish and quicken the languishing fire,
And fan to a flame that shall never expire!

Miss Taylor.

DEVOTIONAL.

Prayer, more than any other means, is adapted, in its own nature, to improve all the powers and properties of the human soul. Without a countervailing influence, the soul of man will always acquire the character of the objects, with which it has intercourse. If those objects be great, they will leave the stamp of greatness; if good, the stamp of goodness on the soul:—the stamp of littleness, on the other hand, if the objects be little, and of baseness, if they be base.

Again, the soul is more or less strongly impressed with the image of objects, according as it contemplates them more or less directly and intensely. He who regards a thing through the medium of historical information, will be less affected by it, than he who with his own eye sees it: and he who looks at an object closely and minutely, will have a deeper and more exact impression of it, than he who casts towards it one or two glances.

Experience thoroughly confirms these observations; Look the world over, and find the individual, whose mind and moral character do not correspond to the objects, about which his thoughts and affections have been most employed. Is there any truer proverb, than that "he who walketh with wise men shall be wise, and the companions of fools be destroyed?" To know what a man is, it is necessary but to know what company he keeps, what persons and things he has chosen to be familiar with; and as his familiarity with them has been greater or less, so it is certain, that he bears, more or less perfectly, their image, whether good or evil. But if these remarks be incontrovertible, so likewise is the utility of prayer. Prayer is exercise of the soul, It expresses the state of the soul in intercourse with God. With God, did I say? Most certainly so; it is to no other than God, supremely Good and Glorious, to whom the soul elevates herself in prayer—elevates not only her intellect, but her conscience, her affections, her sympathies—her whole immortal and ethereal self;—not to speculate— but to adore—to commune—to breathe out her love, and desires and longings, into the very bosom and heart of the High and Lofty One. What modes of intercourse more direct, more intimate, more affectionate, or better adapted to acquire the image of the Object?

But let us consider the nature of this high intercourse more particularly. The different parts of prayer require correspondent acts and affections of mind, which comprise the substance of all moral excellence, and which prayer, by frequently calling them forth, tends, beyond every thing else, to invigorate and mature. Prayer is adoration: And when are the divine perfections so likely to expand the soul with the ardors of holy love and delight, as when brought distinctly before her eyes in this heavenly employment? The philosopher may be indevout, while he traces these perfections in the frame of nature; and the theologian may coldly speculate and discourse concerning them as exhibited in scripture. But he who fixes a firm and single eye on God in prayer, and dwells on one attribute and another with adoring admiration, will not be long unconscious of that pure flame, in which are blended all the elements ot virtue and happiness.—Prayer is confession of sin: and when is sin more apt to melt the heart into the soft relentings of godly contrition, than when carefully recounted to Him against whom it has all been committed, with a spirit awed into reverence and submission by the pure majesty of the Divine Presence? You may speak lightly of sin, when your words are directed to the sinful ear of a creature like yourself; but get you into some solitary place, and set the Lord distinctly and immediately before you; and spread out your offences before His undefiled eye; and under His pure and piercing gaze, lay your heart and life open;—and I see not how you are ever to become repentant, if your sorrows do not then begin to flow forth. Prayer, finally, is thanksgiving for favors received: and, sure, if ever gratitude unfeigned and unextinguishable do glow in a mortal's breast, this is the occupation in which the ethereal passion is generated and nourished. You may be reminded that goodness and mercy have followed you all the days of your life, and look around you upon a thousand witnesses of the divine benignity still compassing you about; and your heart still be but little awake to its numberless and everlasting obligations. But not so, if, in a secret interview with your Father in heaven, you yourself tell over to Him but some few of the countless mercies which His hand hath been incessantly bestowing on you, since you first became the object of His providential and gracious care. Thus does it appear, how the various excellencies of holy character are instrumentally produced and promoted by means of this exercise: and it would appear more convincingly, if the time permitted more detail. Its utility is further manifest, let me next remark, in its counteracting influence on whatever tends to injure that character.

If a thing proves its excellence by its own good tendency on what it directly exerts itself upon, it proves it still more by resisting and overcoming what has a contrary tendency—a tendency to counteract and neutralize the good it aims to accomplish. Now there are many things in this world always acting upon the soul with a most debasing and ruinous tendency; and there are no means of overcoming this tendency so efficacious as prayer.

To speak first generally;—there is an influence in worldly things so hostile to the things of the Spirit of God, as sometimes to make these latter things appear like empty shadows, or cunningly devised fables: and the mysteries of the everlasting gospel are as the superstitious stories which frighten credulous children; and judgment and eternity, heaven and hell, are words, by which crazed or criminal imaginations have expressed their fictions of happiness and horror. It needs no demonstration, that this is an influence utterly subversive of all religion and virtue—adapted to brutalize man's rational nature; and of course, if there be a future state in fact, to involve him in all its untold terrors and torments. Now to overcome this influence, there is no other way than to have the soul brought under a strong impression and bearing from spiritual things. By the very laws of mind, one impression or frame of spirit cannot be permanently displaced but by the introduction of another? and that other never can be generated, but in the presence of its appropriate object. Of necessity, therefore, must the things of this world sway and debase the human mind, so long as the things of the invisible world do not exert themselves upon it. You must be exposed to the action af unseen things, or remain in unworthy bondage to things which are seen. You must be in such circumstances, that the spiritual glories of God and Christ, and the promises and threatnings of scripture, may pour their peculiar influence on your heart, or else you must remain the slave of mammon, and sordid drudge of the flesh.

Now it is almost unnecessary to remark, that there are no circumstances in which these objects are so nearly approached and so deeply felt, as when the soul solemnly betakes herself to the exercises of prayer. I grant that reading, and hearing, and conversing about divine things, rightly managed, may make profitable impressions, and should by no means be omitted. But there are thousands that read, and hear, and converse, and though some feeling may be generated, it passes over their minds as the little circles, produced by the falling pebble, pass over the surface of the smooth water. If those persons could be persuaded to try the influence of true and fervent prayer, they would find it more availing. Retired from the world, shut up alone with Him who dwelleth in secret, kneeling in His awful presence, fixing the heart for communicating and receiving, speaking to Him, and not of Him merely;—Oh, this brings the unseen world into view, and casts earth into shade and emptiness; this takes importance and reality off from temporal things, and puts those qualities on eternal and spiritual things; this places the soul on the verge of eternity, and subjects her to the beams, and breezes, and blessed visions of heaven. Here there is hope of her loosing her scepticism and worldliness. In these circumstances this world hath little power; and it were not surprising, if he who habituates himself to an exercise like this, should soon have his conversation more in heaven than on earth, and his walk more with God than with men. *Skinner's Sermon.*

EDUCATION.

I beseech you, whatever be your creed, when you speak of God to your children, blaspheme not his nature, universal and unchanged, by saying he is partial in his affections, and prone to anger. Perhaps it would not be prudent to speak to the child of God's omnipotence; as power and its abuse are so connected in this world, that to represent him all-powerful is to associate a belief that he is unlimited in executing his humors. A child who wished that I should hear him read, brought me a book containing divine songs by Watts, to which there was an ill-executed head; the child asked me what it signified; having answered him, he replied—I thought it was God, he is so ugly. By ugly, I need scarcely observe, the boy meant terrific.

Among those things which a boy should learn prior to the full developement of his reason is some regard to civility. As he grows older, he may be taught to distinguish persons according to their age, occupation, and character; to reverence the old, to respect the eminent, to be attentive and kind to equals, and to address politely, and to oblige all he meets With regard to servants, he should be taught, when their assistance is necessary, to use it with great moderation; and in all instances, by the mildness of his behavior, to show that he considers them not inferior to himself, had fortune been as kind to them as nature.

If the child persists in requiring servants to wait on his will, it would not be unwise to direct him to perform for others acts of a similar nature. Indeed, some parents are too apt to try their children's temper by such vexatious and menial occupations. I need not add, that any insult offered by a child to a servant should be severely reproved; to abuse inferiors, is sometimes a strong indication of a cruel and malignant heart.

I am also certain that every instance of tyranny to inferior animals should be corrected. Parents and attendants are extremely negligent, in not preserving the lesser animals from the schoolboy's cruelty. So much am I inimical to conduct of this kind, that I think children should not be admitted rudely to despoil trees and flowers of their branches and blossoms; not from a belief that vegetables feel like animated beings, as some have conjectured; but because they should not be permitted wantonly to abuse any production of the earth. While modern instructers permit children to harass the volatile and other living tribes within their power, the Areopagus at Athens took cognisance of such offences; and Quintilian remarks, that it condemned a boy for blinding a quail. Surely we, who boast greater experience, and a more humane philosophy, should not admit this judicial tenderness and protection to be recorded, without its effect.

We are told by the scandalizers of human nature, that this thoughtless conduct is principled in man, and that cruelty is characteristic of the species. How does this appear?—If you find some boys cruel, do you not find others, and sometimes even the same boys, fondle creatures so excessively, that they participate with them in their meals and their beds; and literally kill them by their anxiety and care? Mandeville, who was never accused of being a partial, or even a favorable, estimator of human propensities, says, "I question whether ever any person so much as killed a chicken without reluctancy, the first time." This reluctance, which is strongly tinctured with terror, affects every slayer of the least vigorous beings; even a butcher, whose profession is slaughter, may not be wholly divested of it.—Aristotle explains the conduct of children in this respect, by different motives. He does not represent human nature as instinctively delighted with the agonies of sensitive beings; he imputes their cruelty to curiosity. The opinion is philosophical; it is an ill-advised inquiry into the operations and organization of animals, and proceeds in some measure from the same motive which induces boys to run along precipices, when they might securely walk in the plain road; and to volunteer in other desperate enterprises.

If those who impute the torturing of insects to the mere cruelty of man's nature, signified by the first essays of his power, were to reason fairly, they should assert, that the hazardous and novel situations to which I allude, were chosen by boys to fracture their limbs, or for the purpose of committing suicide;—which I suppose will scarcely be alleged.

Lying is also termed a natural propensity, though the child is induced to speak untruly by various means; he is confided to servants, to whom the parents would not trust their keys; to persons who, from a neglected education, and the pressure and exigencies of life, are most inattentive to truth. Parents also instruct their child in falsehood, by the cunning and fraudulent means they use to instruct him; it seldom happens that the child is told the true motive, or informed of the true situation of affairs. If the parent question the child's veracity, he tells him, that his little finger whispers him something; if he fears that the child will disfigure his growing teeth, another fiction from the golden age is related, and so forth. It has been said, that children are so inquisitive, that a swerving from fact is sometimes necessary. I know not why; it is easier to answer a child, "You cannot as yet understand the reason, were it given you; wait till you are older." Such replies satisfy truth, and will be more satisfactory to the child; for they can neither mislead nor offend him;—which might be the case when he discovered the imposition.

On whatever subject you address the boy, let truth, that quality which gives the stamp and character to all the virtues, direct your discourse; if you speak to him of school tell him it is irksome, but necessary; that the difficulties will decrease as he proceeds; that, as he is assiduous, the period of restraint will will be abridged; that accomplishments can only be the fruit of diligence; and that their attainment is delightful and glorious.

Lying is not natural to man, though perhaps exaggeration is; a liar is a most artificial being; and as another proof, every person is credulous till he has been much acquainted with the world. All prevarication, and every departure from exact truth, should be corrected in children; as lying, that compound of dishonesty and cowardice, is most degrading to man. The greatest characters have expressed their abhorrence of falsehood. Philosophers and moralists dwell on its abomination; and who has not sounded the praises of truth?—Even an African mother, whose son was wounded in resisting the Moors, while mourning over him, spoke its praise, exclaiming, "he never told a lie, no, never."

One great cause of children's falsehood is, the severity of their teachers; a peevish pragmatical tutor, or parent, obtrudes on their pastimes; and whatever seems foolish or indiscreet, his wisdom censures and forbids.—Some waylay their children and pupils, merely to exercise their own ill-humored dominion, and interfere with their sports. Severity is practised in various ways; a child inadvertently breaks a glass; with a dissonant voice, the instruments of correction are displayed, and with a countenance inflamed to madness, he is questioned; a lie is his only refuge from torture, and he tries its efficacy; in his noviciate, he probably contradicts himself, and is flogged, both for the accident and the lie.—Severity depraves his morals, while experience improves his ingenuity for falsehood; on another occasion he frames a more artful tale, and escapes. As he proceeds, he becomes an adept in all the stratagems and labyrinths of lying. What he had used hitherto for his necessities, he now employs for his amusement; he lies to display his address; in time he becomes the gossip of family scandal; tattles false politics; and at last abuses the fame of women, who are unconscious of error. Let not children, when they err, be harassed with questions. The English law calls on no man to criminate himself; let this rule in jurisprudence be extended to social and domestic life.

Ensor's Essay.

MISCELLANEOUS.

Valuable Historical Antique. Mr Holford, of Kilgwyn, had upon a part of his estate, at a considerable distance from the mansion, a pyramidal stone, of prodigious magnitude, which he was desirous of removing near the house, but was deterred from the attempt by its apparent impracticability. In his absence, Mr Holford, jr, with the view of giving his father an agreeable surprise upon his return, collected a great number of the neighboring tenantry to essay its removal. The whole lateral pressure of the earth having been removed, a team of five and twenty horses were put to, and succeeded, with some difficulty, in dislodging this ponderous mass from its site, and exposed to view a tablet, with the following inscription:

A PAWL ABRECEIhOdd un yvan
hon hyd FLWdd An Ad Xxviii
AG ELim APOWen Goch
ALAddwydAC-CAddwydunman
OACO f PREC thy GRIFT 1604.

Which, when translated, we take to be "St Paul preached on this spot, about the year of our Lord 48;" and Elim ap Owen Goch, suffered martyrdom, and was buried in the same place, for preaching Christ, 1604." This is an antique of considerable importance in a historical point of view, determining, as far as such evidence can, the hypothesis of our learned Diocesan—that St Paul preached the gospel in Britain. When this inscription was made, does not appear, but even admitting it was as late as the early part of the 17th century, it shows the existence of a tradition to that effect, or of some historical record of which this tablet is probably a transcript. From the distinctness of the date we are inclined to think the latter, and that our ancestors were desirous of transmitting this interesting fact to posterity is apparent, from the immense labor which must have attended the sepulture of this tablet. The discovery of this interesting tablet determined Mr Holford to examine a *cairn*, or *tumulus*, also upon his property, the result of which was the discovery of two earthen vases, one of which, through the carelessness of the workmen, was broken, the other, in which were human bones, was preserved. Under these also was found a tablet, with an inscription, partly Welsh and partly corrupt Latin, of which the following is a transcript:

Hic JACET iN kAIRN hoN
CoRpvs Lvpvs
DA Escop TRECASTELL
Lloscod AD. 427

This bears the date of the fifth century, and is inscribed to the memory of Lupus, Bishop of Trecastle whose remains it is supposed they contain. Both these discoveries were made in the Parish of Mothvey, and if an examination was set on foot generally in the principality, we are sanguine that many valuable antiques may be rescued from oblivion, and that the cause of history would be materially benefited by the recovery. We should have observed, that in digging up the tablet which records St Paul's preaching in this island, human bones and ashes were found. The pyramidal stone, (one of the *meini hirion* alluded to in Archdeacon Beynon's address at the opening of the Cymreigyddon Meeting in our hall,) was formerly surrounded with a hedge. Since its deportation to the lawn at Kilgwyn, part of it has been polished, and it proves to be a block of red marble beautifully variegated with blue veins. The farm on which the stone stood, was formerly called Gelly-*maen*, obviously deriving its name from the stone. The other inscription, it will be seen, records the martyrdom of Elim ap Owen Goch, for preaching Christ. *Eng. pa.*

Integrity and Modesty Rewarded. A certain cardinal, by the multitude of his generous actions, gave occasion for the world to call him the patron of the poor. This excellent man had a constant custom, once a week, to give public audience to all indigent people, in the hall of his palace, and to relieve every one, according to their various necessities, and the dictates of his own benevolence. One day, a poor widow, encouraged by the fame of his bounty, came into the hall of this cardinal, with her only daughter, a beautiful maid, about fifteen years of age. When her turn came to be heard, among a crowd of petitioners, the cardinal observing the marks of extraordinary modesty in her face and carriage, as also in her daughter, encouraged her to tell her wants freely. Upon which, her eyes filling with tears, she thus addressed herself to him, "My lord, I owe for the rent of my house, five crowns, and such is my misfortune, that I have no way left to pay it, and our landlord threatens to turn us out. What I beg of you is, that you would be pleased to interpose on our behalf, and obtain for us a little time, till by honest industry, we can procure the money for him." The cardinal, moved with compassion for the poor woman's distress, bid her be of good courage; then he immediately wrote a note, and giving it into the woman's hand, "Go," said he, "to my steward, and he shall deliver thee five crowns to pay thy rent." The widow, overjoyed, and returning the cardinal a thousand thanks, went directly to the steward, and gave him the order. When he had read it, he counted out fifty crowns; she, astonished at the circumstance, and not knowing what the cardinal had written, refused to take above five crowns, saying she mentioned no more, and she was sure it was some mistake. On the other hand, the steward insisted on his master's order, not daring to call it in question. But all the arguments he could use, were insufficient to prevail on her to take any more than the five crowns. Wherefore, to end the controversy, he offered to go back with her to the cardinal, and refer it to him. when they came before that benevolent prince, and he was fully informed of the business, "It is true," said he, "I mistook in writing fifty crowns, give me the paper and I will rectify it." Upon which he wrote again saying to the woman, "so much modesty and virtue deserve a recompense, here I have ordered you five hundred crowns; what you can spare of it, lay up as a portion to give with your daughter in marriage." *Fam. Visitor.*

Parisian Police of the Reign of Louis xv. A wager was once laid with M. Herault, Lieut. of Police, that an obnoxious paper, called the Ecclesiastical News, could be introduced into Paris at a barrier, on a certain day and hour, and yet that it should escape the vigilance of the Police. At the time and place appointed, a man made his appearance, was stopped, and searched with the greatest strictness.—No notice was taken of a shaggy dog he had with him; but under the rough coat of the unconscious news carrier, several of these papers were concealed. The magistrate laughed at the trick, and owned himself outwitted. *Vie Prive de Louis XV.*

Henry More was a very learned divine, in the beginning of the 17th century. He had a firm conviction, even when young, which he often expressed, that the *Calvinistic* tenets were utterly inconsistent with the justice and goodness of the Deity; and he predicted, that the time would soon come, when more liberal and correct views of christianity would prevail. "It is in vain," said he, to those who censured him for his *heretical* opinions, as they called them, "to kick against these *rational* doctrines; for notwithstanding all the opposition now made to them, they will in a long run, spread far and wide, and lay flat all the *hypocondraical fanaticism* which prevails in christendom."

Chalmers and Rowland Hill. Soon after the promulgation of Dr Chalmers' fame, he preached in London on a public occasion, in Rowland Hill's Chapel. His audience was numerous and principally of the higher circles. Upwards of one hundred clergymen were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr Hill, himself, in a state of great anxiety, arising from his hopes, and fearful that he would not succeed before an audience so refined and critical. The Doctor, as usual, began in his low, monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory; and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majectic and rapid was his flight, that in a few minutes he obtained n eminence so high, that every imagination was enraptured. The rapid change from depression to joy which Mr Hill experienced, was to much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started up from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice—"Well done, Chalmers!" *N. Y. Spec.*

A young man walking alone was questioned by the Philosopher Crates, what occupied him? He replied "I am speaking with myself." "Take care," said Crates, "that you do not talk with a bad man."

Two ladies contending for precedence in the court of Charles the Fifth, appealed to the monarch to decide their claims;—"Let the greatest simpleton, go first," was his reply.

AMERICAN UNITARIAN ASSOCIATION.

JUST Published, and may be obtained at the Depository, 81 Washington-street, The First Annual Report of the Executive Committee of the American Unitarian Association, and constitution of auxiliary associations, and some remarks are annexed, pp. 32 12mo. 3t july 22

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